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An English Summary of This Issue

This is the *Kyoto Bulletin of Islamic Area Studies*, vol. 6. This issue consists of two parts, English and Japanese. The first part, which is in English, is divided into two sections; the first is entitled “Special Feature”, and the second, “Articles.” The second part, which is in Japanese, includes section titles such as “Special Feature,” “Interviews with the Precursors of Knowledge,” “Articles,” “Research Note,” “Translations,” and “Book Reviews.” The outlines of these two parts can be sketched respectively as follows.

English Part:

The first section consists of two “Special Features.” The first one is entitled “Narrating the Narratives of Saints” which is based on the International Workshop held at Kyoto University on November 3rd, 2012. Please refer to the Editor’s Note by TONAGA Yasushi, the editor of this special feature. The second special feature is entitled “The Importance of Interdisciplinary Research Connecting Historical, Anthropological, Information, and Engineering Sciences of Based on the Case Study of Spatial-Temporal GIS (*DiMSIS-EX*) Application.” This special feature is based on a panel discussion at the 20th Conference of the International Committee on Pre-Ottoman and Ottoman Studies (*CIEPO*) at the University of Crete on June 27th, 2012. Please refer to the Editor’s Note by EGAWA Hikari, the editor of this special feature.

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The second section, ‘Articles,’ includes two contributions. The first is entitled, “Saudi Arabia’s Domestic Energy Situation and Policy: Focusing on Its Power Sector” written by HAGIHARA Jun. The summary is as follows.

Since oil was discovered in 1938, Saudi Arabia has made efforts towards modernization, especially through its 5 Year Development Plans from 1970. Today, we can say that Saudi Arabia has developed economically by means of its income from oil.

Since Saudi Arabia is an influential oil producing country, its production capability, reserves and national security risks are discussed frequently. However its domestic energy economy has attracted little attention. How does Saudi Arabia use energy? What is its energy infrastructure like? What is the current situation? These questions are answered in this paper.

The history, policy, detailed situation and issues of the Saudi Arabia’s domestic energy, especially electricity, are analyzed. Since Saudi Arabia has not

publicized its comprehensive energy plan, this paper contributes to an analysis of Saudi Arabia's energy policy.

Saudi Arabia has increased its importance in fueling the global economy and the IT society, and we can say that it has become the "Utility State" for the world. However within its borders, it faces a growing demand for electricity to sustain its mushrooming modernization and has been forced to promote energy conservation. This is one of Saudi Arabia's structural paradoxes. A country that has modernized itself by exploiting its oil reserves is now eating up more and more of these precious resources itself.

The second article is entitled, "A Study of the Urdu Print Culture of South Asia since the Late Eighteenth Century" by SUNAGA Emiko. Here is a summary of the content.

Printing has played a large part in the erosion of the authority of the traditional ulama as interpreters of Islam. While some studies of the relationship between Islam and the print media in South Asia exist, these have concentrated on the content of the media rather than the institution itself. Therefore, we need to analyse the development of the print media in this society and its impact on readers. The printing culture of South Asia was initiated by the East India Company in the eighteenth century. By the nineteenth century, many local printing presses had started up and the printing industry developed rapidly. This paper discusses the formation and development of the printing industry in Pakistan and India from the eighteenth century to the 1980s.

Japanese Part:

The first section is the "Special Feature" entitled, "Gendai Toruko Bungaku no Miryoku: Sono Chōbō to Shirarezaru Sokumen (Charm of Modern Turkish Literature: An Overview and Its Unknown Side)." This section is based on the Public Lecture and Symposium held at Waseda University on June 30th, 2012. This special feature contains five contributions.

The first article is a brief summary as an introduction to Modern Turkish Literature, at the same time doubling as an editor's note, entitled, "Gendai Toruko Bungaku Gaiyō (Overviewing Modern Turkish Literature)" by KATSUDA Shigeru. The outline is as follows.

Turkish literature developed under the influence of Arabic and Iranian literature and adopted the "novel" which was a new genre in the 19th century. Concerning the reception, of Middle Eastern literature in Japan, Turkish literature is less known

than Arabic and Persian literature.

In this special feature, we have four articles that point out the differences in status of Turkish novelists and poets in Japan and Turkey, deal with some novelists who are very popular in Turkey but less known in Japan, and present a historical overview of Modern Turkish literature.

This paper is a brief introduction to 100 years of Modern Turkish Literature from the last days of the Ottoman Empire to the present day. There are three important events in the history of Turkish literature. The first is the founding of the Turkish Republic in 1923, which was a major theme of Turkish literature in the context of Turkish identity and nationalism. The second is the regime change in 1950, which had a significant impact on the birth of “rural village literature”, which featured life in the Anatolian countryside. The third is the award of the Nobel Prize for Literature to Orhan Pamuk in 2006. This occasion attracted worldwide attention and since then the number of translations of Turkish literature into Japanese has increased.

Halide Edip Adıvar and Yakup Kadri Karaosmanoğlu, both born in the last days of the Ottoman Empire, are the first writers to commit themselves to Anatolia. They were exceptions to the rule, because most writers have been more interested in Istanbul, the center of literature, while Anatolia has been neglected.

The voice of Anatolia was not heard until the regime change in 1950. Representative writers from Anatolian agricultural villages are Talip Apaydın, Fakir Baykurt and Mahmut Makal, who were from “Village Institutes (*Köy Enstitüleri*)” that had been established to train teachers for village schools.

Yaşar Kemal, who was nominated for the Nobel Prize many times, is one of the most important writers of “rural village literature,” but was not from the “Village Institutes.” Sait Faik Abasıyanık and Aziz Nesin are very famous and important writers who prefer describing city life to village affairs.

As for the translation of Turkish literature into Japanese, the early works were mainly those of Nazım Hikmet’s, not out of concern for Turkish literature, but from a growing interest in the Soviet Union, where he had gone into exile, and also to study his ideology.

The second is an article by the same author entitled, “Toruko Nōson Bungaku no Keifu (Genealogy of Turkish Rural Village Literature).” The summary is as follows.

This article discusses the content described in Turkish rural village literature. In the newly founded Turkish republic, the construction of secular state based on Anatolia was promoted, and following this trend, subjects for literature were sought not in

Istanbul but in Anatolia.

Turkish rural village literature can be divided into three main periods.

- 1) End of the 19th century – Founding of the Republic (1923)
- 2) Republican Era (1923) – Debut of Mahmut Makal (1950)
- 3) Republican Era (1950–) After the debut of Mahmut Makal

Rural village literature developed remarkably during the 3rd period due to “Village Institutes (*Köy Enstitüleri*).” Are there any works referring to Anatolian agricultural villages during the 1st and the 2nd periods? If there are any works, what did they see as problems? Concerning these questions, we can point out the fact that after 1950, works of village literature became fashionable and were found retroactively, but this type of village literature had no influence on succeeding works.

The third article is “Gokuchū karano Koiuta: Nāzumu Hikumetto to Isulāmu Shinpisyugi (Nazım Hikmet and Islamic Mysticism: A Love Epithet of the Incarcerated)” by ISHII Keiichiro. Below is a detailed summary.

Nazım Hikmet, one of the most prominent figures in modern Turkish poetry after establishment of the Republic, experienced a harsh time during the 1930s and 40s, owing to his commitment to Communism, especially during the 22 years from 1938 to 1950, when he was imprisoned, mostly in the Bursa prison, as a political criminal. However, amidst such adversity, he created many masterpieces including his Quatrain (*rubailer*).

The Quatrain is one of his most outstanding literary creations, starting with an antithetic criticism of a religious formula of the 13th century Sufi poet Jalāl al-Dīn Mawlānā Rūmī stating “Suret hemi zıllıst,” i.e. all forms are shadows, based on his ideological conviction of dialectical materialism. Despite his devotion to Rūmī in infancy under the influence of his grandfather, from the 1920s, during the course of his intellectual formation he became highly antagonistic toward religion in general. In his Quatrain, separated from his beloved wife Piraye, he strongly asserted the certain and indubitable existence of his “beloved” by way of a subtle and paradoxically sophisticated utilization of the religio-literary symbolism of Rūmī. While Hikmet utilized his masterful literary techniques challenging the Weltanschauung of Rūmī in this Quatrain, he sometimes relied on such Sufic themes in other works such as his famous theatrical work *Ferhad ile Şirin*. In this sense, the intellectual position of Hikmet vis-à-vis religion might be described as a balance between his antagonism as a communist, and his inclination toward Sufic and religious themes as popular and traditional Turkish cultural heritage.

The fourth article is MIYASHITA Ryo's "Toruko no Posuto Modanizumu Bungaku: Orhan Pamuku to Sono Syūhen (Turkish Post-Modern Literature: Orhan Pamuk and His Circumstances)." Here is a summary of the content.

This paper introduces Turkish novelist Orhan Pamuk and his works. Firstly, it points out that Pamuk is influenced by the novels of 19th century Western Europe and pioneering Turkish modernist writers like Ahmed Hamdi Tanpınar. Secondly, comparing the main stream of Turkish contemporary literature such as farming village novels (*köy romanları*) and coup-d'état novels (*12 Mart romanları*) in the 70s which present Turkish contemporary problems such as the poverty of villages in Anatolia or cities as their main themes, he suggests that Pamuk's works have a tendency to describe non-social themes because his main concern derived from social and ideological problems, such as the cultural conflict between East and West or the modernization of the Islamic world.

From this point of view, he introduces a historical novel *My Name is Red*, the political fiction *Snow*, and his latest novel *Museum of Innocence*, and defines the features of his works. Namely, we can find a common theme in his works; on the one hand the protagonist is an idealist optimistically pursuing an egoistic wish to be happy, while on the other he has to deal with social-economic problems deriving from the cultural conflict between East and West or traditionalism and modernism. Pamuk's works always describe the process by which the idealist overcomes these trials.

In most countries Orhan Pamuk is regarded as a post-modern writer who describes cultural conflict or modernization in the Third World, but his concern for happiness is something that is shared as the fundamental theme in all his works. The author concludes that the theme of happiness is the most important factor leading to the broad acceptance of his works.

Last is another article by ISHII Keiichiro entitled, "Yasyaru Kemaru: Dochaku-teki 'Chukurowa-jin' Sakka ni Kansuru Kanketsuna Kōsatsu (Yaşar Kemal, an Indigenous and Genuine Writer from *Çukurova*)."

Despite his importance in contemporary Turkish literature, Yaşar Kemal remains unknown among Japanese readers due to the lack of any commercially distributed translations of his works.

He was born in the year of the establishment of the new Republic to parents of Kurdish origin dwelling in the Eastern province of Van. His parents were exiled from

Van, which was the scene of the military confrontation between the Ottoman Empire and Imperial Russia during the First World War. They immigrated to Çukurova, one of Turkey's biggest cities in Mediterranean Southern Turkey, the vast agricultural area adjacent to Adana. He grew up in a village where most of the inhabitants apart from his family were Turkmens. During his infancy, he used to speak some Kurdish with his intimate family, but he spoke Turkish with the local community.

His works show a rooted connection to various folkloric and ethnographical motifs in Turkish popular and indigenous culture. His initial literary experience is traced to his affection for various narratives (heroic epics, folktales, folk poetry) presented by traditional minstrels, *aşık*. Another matter that caught his interest was the various socio-economic problems that appeared in village communities during decades from 1950s. From his principal position as a novelist, Yaşar Kemal is aware of and deeply engaged in social and ethical matters. His works are descriptive of the reality (sometimes cruel, oppressive and miserable) in local agricultural communities in Çukurova, and at the same time, abound in fanciful imaginary creations deeply influenced by Turkish folkloric figures.

Different from the sophisticated, intellectual conceptualism characteristic of writers of the younger generation, such as Orhan Pamuk, Yaşar Kemal could be described as a truly indigenous and innate “Çukurovalu” with deep sympathy and affection toward his native community and the vivid local culture he became acquainted with therein.

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The second section is “Chi no Sendatsu ni Kiku (6): NAGATA Yūzō Sensei wo Omanekishite: Watashi no Toruko Kenkyū wo Furikaette (Interviews with the Precursors of Knowledge (6): Special Lecture of Prof. NAGATA Yūzō: Looking Back over My Turkish Study),” which consists of a record of the lecture meeting held on September 28th, 2012 at Kyoto University, whose contents were the lecture delivered by Prof. NAGATA entitled “Looking Back over My Turkish Study,” and the subsequent open discussion, in addition to his life and works. Prof. NAGATA, a former professor of Meiji University, is a historian, one of the world's leading scholars of Turkish Studies, especially the History of the Ottoman Empire. This lecture covers a variety of topics, such as historical perspective, handling with primary documents and so on, based on his wide knowledge and experience.

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The third section, “Articles,” includes three contributions. The first one is entitled, “Saudi Arabia no Kindaika: Hi-sekiyu Minkan Kigyō no Bunseki to Syōhi Syakai-ka (The

Modernization of Saudi Arabia: Creation of a Petrodollar Driven Consumer Society)” written by HAGIHARA Jun. The summary of this paper is as follows.

Since oil was discovered in 1938, Saudi Arabia has made efforts towards modernization, especially through its 5 Year Development Plans which began in 1970. Today we can definitely say that Saudi Arabia has accomplished modernization by oil income.

In this paper, the author begins by attempting to describe in detail the real process and current situation of modernized Saudi Arabia, by reviewing sedentarization and habitat change, the development of infrastructure and the establishment of social services. Next, the economical development of the non-oil private sector is analyzed to look into the outcome of Saudi Arabia’s attempt to escape from oil dependence through its industrialization policy, and he shows that in fact the commercial sector has been developed rather than the industrial sector and now has an important position in the domestic economy.

This analysis reveals two important points. The first is that Saudi Arabia has accomplished modernization and become a postmodern society with a very unique feature that makes it different from developed countries. The author has named it the “Petrodollar Driven Consumer Society.” The second point is that it has not followed the development path defined in development theory, since Saudi Arabia has realized its modernization without passing through an industrialization phase in its private sector. These features of Saudi’s modernization and its current issues are analyzed in this paper.

Next article is TOKORO (TOCHIBORI) Yuko’s “Abuduru Kādhiru no Kirisuto Kyōto Ninshiki (The Notion of Christianity According to ‘Abd al-Qādir).” The outline of this article is as follows.

This article aims to analyze the view of Christians held by al-Amīr ‘Abd al-Qādir al-Jazā’irī, (1807–1883), the leader of the military combat against the French colonial army in 19th century Algeria (1832–1847). By contrast, he is mentioned as a precursor of inter-religious dialogue between Muslims and Christians, because of his rescue of Christian people in 1860 in Damascus. Therefore, by the terminology of inter-religious dialogue, the period in Amboise (1848–52) has been considered to give a clue to his understanding of Christians. However it is not clear how he really grasps the meaning of the coexistence of different religious people. The paper focuses on the letters by ‘Abd al-Qādir to people in Amboise city, which

continued to be sent even when he left France and stayed in Bursa and Damascus. His letters show his respect for Islamic Law, for fellow human beings, and toward Christianity, although some of his works do mention Christians as having good qualities while upholding the superiority of Islam over other religions including Christianity, the same as Islamic classical thinkers. Furthermore, his letters sent to the French enabled him to express his intention to avoid playing a political role for French-Middle Eastern politics.

The last Entry is “Isurāmu ni Okeru Jumoku wo Meguru Shinkō no Sai-kōsatsu: Tyunijia ni Okeru Orību no Jirei kara (A Reconsideration of Faith Concerning Trees in the Islamic World: the Case of the Olive Tree in Tunisia),” by FUTATSUYAMA Tatsuro. The outline of this paper is described as follows.

The aim of this paper is to reconsider faith concerning trees in the Islamic world through the case of the olive tree in Tunisia.

There are “sacred trees” almost all over the Middle East and North Africa and they have been mentioned mainly by anthropologists. The previous studies explained that such a belief comes from the veneration out of fear of genies (*jinn*) and saint’s power and that these trees are venerated because they are the abodes of these supernatural beings. Thus, in the Middle East and North Africa, only individual trees which are related with a supernatural being like a genie or a saint have been focused on. On the other hand trees in general have not been focused on as a way to understand popular Islam. However, some of the theological studies have already pointed out that trees in general or some species in particular have important Islamic meanings.

This case study focuses on the latter trees which are related to Muslim’s faith from an anthropological viewpoint, based on four months of field research (interview to 47 informants and participant observation). In the case of olive trees in Tunisia, they are regarded as sacred (*muqaddas*) and blessed (*mubārak*) trees and they are related to people’s faith without relation to genies and saint’s spirits. The informants explained that olive is mentioned in Qur’ān, olive oil is a medicine for all diseases, the olive brings a lot of merit, and only the olive can exist in almost dry climatic conditions. Thus, some reasons make the inhabitants regard them as sacred or blessed trees.

The previous studies explained that saints are “mediators” who “channel” Allāh’s *baraka* (blessing) to the people. However, this case shows that olive trees manifest Allāh’s *baraka* through curing their disease or giving valuable things to

them. So it can be said that the olive itself can be a mediator between Allāh and Muslims.

The Previous studies focused on saints to understand popular Islam and they tend to disregard the materials in their ordinary life. However, as this case clearly shows, material can also manifest some of Allāh's *baraka*.

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The fourth section of the Japanese part is "Research Note." In this section there is one research note entitled, "Gendai Chūtō ni Okeru Nanmin Kenkyū no Shin-chihei: Iraku-jin Risanmin no Jirei kara (A New Horizon in Refugee Studies in the Middle East: A Case of Iraqis)" by SATO Marie. It is summarized below.

Refugee Studies, which is targeted by extensive fields and has multifaceted aspects, has been approached by various academic disciplines. From both researchers and professionals, there are many viewpoints presented including proposals and recommendations. The origin of refugees dates back to the 17th century, when it was coined to describe people who had fled France during a series of religious persecutions, and the word "Refugee" itself entered the English language at that time the issue has become one of international concern due to the creation of modern states across traditional ethnic boundaries. The refugee issue has been treated passively, as we can see by the creation and development of frameworks for assistance. It has been researched mainly regarding their legal norms in terms of protection or humanitarian support, and in separate disciplines. Refugee Studies ought to be a multidisciplinary and cross-sectional study, however, we rarely come across such studies.

This paper aims to provide a new standpoint in refugee studies by looking at the concept of 'refugee' and its attribution to the case of Iraqis. It can be said that starting with the Palestinians, the Middle Eastern region and Islamic world has been situated at the forefront of the refugee issue. This paper first overviews the previous refugee studies and discusses the origin of the refugee issue and its changing in form, and then it focuses on the Middle East and takes up the case of the Iraqis.

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Next section in the Japanese part is "Translations." This section consists of five annotated translations into Japanese. Original texts of these translations are Arabic, Persian or Urdu.

The first translation is “aru-Hamazānī Cho *Makāmāto* (2) (Badī‘ al-Zamān al-Hamadhānī’s *Maqāmāt*)” translated by HORIUCHI Masaru. The original text is written in Arabic. Hamadhānī is one of the famous Arab-Persian writers, born at Hamadhān, in the mid-west of Iran, in 398/1008 and considered as the creator of the *Maqāmāt* genre, a kind of rhymed prose. HORIUCHI has previously published Japanese translations of the other famous *Maqāmāt* of Harīrī, who is also a prominent writer and considered as the master of this literary genre. These translations are the second batch of a series published in our Journal, and this issue includes episodes 16–35. The rest of Hamadhānī’s *Maqāmāt* will appear in the next volume.

The translator has appended a commentary about the style of *saj’*, or rhymed prose, entitled “*Makāmāto* no Buntai ‘Sajuu’ ni Tsuite (On *Saj’* Style Used in *Maqāmāt*).” In this article, the author deals with the following topics; the history of *saj’*, kāhin and jinn from the view point of possession, *saj’* and the literary style of the Qur’ān, the literary style and form of *saj’*, and examples of *saj’*.

The next entry in the “Translations” section is “Abū Isuhāku Muhanmado ibun Afumado aru-Bīrūnī Cho, *Senseijutsu Kyōtei no Sho* (3) (Abū ar-Rayḥān al-Bīrūnī, *The Book of Instruction in the Elements of the Art of Astrology*)” by YAMAMOTO Keiji and YANO Michio. The original text is written in Arabic. Translator’s account is as follows.

This is a Japanese translation of the Arabic text of *Kitāb at-taḥīm li-awā’il ṣinā’at at-taḡīm* written by al-Bīrūnī, a great astronomer and polymath of the 11th century. The text of this translation is from our unpublished editions based on fourteen manuscripts as follows:

1. Dublin, Chester Beatty 3910, H. 573 (= AD 1178)
2. Berlin, Staatsbibliothek 5666, H. 635 (= AD 123)
3. Istanbul, Feyzullah 1333, H. 648 (= AD 1250/1)
4. Oxford, Bodleian Marsh 572, H. 681 (= AD 1282)
5. Berlin, Staatsbibliothek 5665, H. 833 (= AD 1430)
6. London, British Library Or. 8349, H. 839 (= AD 1434)
7. Istanbul, Saray Ahmet III 3477, H. 871 (= AD 1467)
8. Paris, Bibliothèque Nationale 2497, H. 11C (= AD 17C)
9. Rampur, Raza Library 4197, H. 1270 (= AD 1853/4)
10. Tehran, Maḡlis 162, H. 1272 (= AD 1855/6)
11. Princeton, University Library, Yahuda 4690, H. 1288 (= AD 1872)
12. Tehran, Sipahsalar 665, H. 13C (= AD 19C)
13. Aligarh, Muslim University Library 1722, ?

14. Rabat, National Library 2323, ?

The present installment covers a part on astrology proper, i.e. section 349 to 536, the end of the text, corresponding to 347 to 530 according to the numbers of the English translation by R.R. Wright in 1934.

The manuscript reproduced from British Library Or. 8349 (no. 6 above) included in Wright's book lacks some folios and they are supplemented with those of MS Bodleian Marsh 572 (no. 4 above).

We have to keep in mind that the latter is in the most miserable condition compared with the others.

The third translation by MATSUMURA Takamitsu is “‘Fuman eno Kaitō’: Ikubāru no Urudū Shi (6) (*Jawāb-e Shikwah* (The Answer to the Complaint): A Japanese Translation of Iqbāl's Urdū Verse (6)).” The translator's account is as follows.

This is a Japanese translation of a very famous Urdū poem “*Jawāb-e Shikwah* (The Answer to the Complaint)” composed by Muḥammad Iqbāl (1877–1938). This is the sequel to “*Shikwah* (The Complaint)” composed in 1911.

This poem was originally read by Iqbāl himself at a public meeting held at Mōchī Darwāzah, Lahore in 1913. This meeting was organized by Zafar ‘Alī Khān (1873–1956), a famous anti-British journalist, to raise funds to help the Turks fighting the Balkan League. This poem was later included in his first collection of Urdū verses, *Bāng-e Dara* (The Sound of the Camel Bell) in 1924 with some modifications.

This poem is composed in the *musaddas* form, the same poetic form as adopted in “*Shikwah*.” It consists of 36 stanzas having 6 lines each, the rhyme scheme being AAAABB.

In “*Shikwah*” the poet complains to God Himself about His caprice, demanding an explanation as to why He has abandoned the Muslims and favored the non-Muslims, just like the lover complaining about the infidelity of the beloved. In this poem “*Jawāb-e Shikwah*” God answers the poet's complaints. Using God's voice, Iqbāl criticizes the degraded condition of the Muslims and suggests the way out of this condition. This poem clearly shows how Iqbāl recognizes the condition of the Muslims and the remedy he would suggest to his fellow believers.

The fourth part of “Translations” is “Muhammad bun Mafumūdo Tūsī Cho *Hizōbutsu no Kyōi to Banbutsu no Chinki* (Muḥammad b. Maḥmūd Ṭūsī's *Ajāyib al-Maḥlūqāt wa Ġarāyib al-Mawjūdāt* (6))” translated by MORIKAWA Tomoko et al: a sixth part translation of ‘*Ajā’ib*

al-maḥlūqāt. It is the fifth chapter of the book. The subject of this chapter is botany and it is relatively short. It consists of two sections. The first section covers trees, fruits and herbs in Alphabetical order. The order is mostly based on Arabic names and Persian names mentioned for each item. The chapter deals various aspects such as appearance, methods of cultivation, medicinal effects, anecdotes related to the plant etc. Parts of the contents are similar to *al-Qānūn fī al-ṭibb* by Ibn Sīnā. *al-Abniya ‘an ḥqā’iq al-adwiya*, an 11th century botanical dictionary written by Muwaffaq al-Dīn Abū Maṣṣūr ‘Alī al-Harawī, might have been consulted too. The author seems to have added some information from agricultural manuals. A few plants in this section cannot be identified, so they are mentioned in the second section on rare and unknown plants.

The last entry is another translation series “Sūfizumu Ansorojī Shirīzu (5) (Anthology of Sufism Series (5))” by TONAGA Yasushi. In this issue we have a translation entitled, “Hakīmu Tirumizī, “*Seijaden*” Kaidai, Honyaku Narabi ni Yakuchū (*The Life of the Friends of God* by al-Ḥakīm al-Tirmidhī: Introduction, Translation and Annotation).” al-Ḥakīm al-Tirmidhī is an eminent sufi thinker and writer of the 9–10th centuries, who developed unique ideas of sainthood. He is considered as one of the most important thinkers because of his theory of saints and sainthood.

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The last section of the Japanese part is “Book Reviews.” In this section we selected five books. Three books are written in Japanese, two are in English. We have included Tamer Balcı & Christopher L. Miller, *The Gülen Hizmet Movement: Circumspect Activism in Faith-Based Reform*, Newcastle upon Tyne: Cambridge Scholars Publishing, 2012, viii+302 pp., reviewed by Nevad KAHTERAN; KARIYA Kota, *Isurāmu no Shūkyōteki Chiteki Renkan Mō: Arabiāgo Chosaku kara Yomitoku Nishi Afurika (Religious and Intellectual Network in Islam: West Africa Analyzed through Arabic Works)*, Tokyo: Tokyo Daigaku Shuppankai (University of Tokyo Press), 2012, ix+348 pp., reviewed by SAKAI Shinzo; NAGASAWA Eiji, *Arabu Kakumei no Isan: Ejiputo no Yūdāya-kei Marukusu Shugisha to Shionizumu (Jewish Egyptian Marxists and the Palestine Question)*, Tokyo: Heibonsha, 2012, 606 pp., reviewed by TSURUMI Taro; SUZUKI Tadashi ed., *Osman Teikokushi no Shosō (Some Aspects of History of the Ottoman Empire)*, Tokyo: Yamakawa Shuppansha, 2012, (xii)+458+(5) pp., reviewed by KONNO Takeshi; Ghada Osman, *A Journey in Islamic Thought: The Life of Fathi Osman*, London: I. B. Tauris & Co Ltd., 2011, xvii+286 pp., reviewed by KURODA Ayaka.

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